

# Pantagraph of World Missionary Conference of 1910

MEN, MEASURES AND METHODS,  
AND THEIR RELATION TO THE  
MISSIONARY AND CHURCH  
OF THE UNITED STATES. (No. 5.)  
REV. SPENCER S. SULLIGER, D. D.

## Special Correspondence to The Tribune.

EDINBURGH, July 19.—Mr. Bryan was

again in the limelight when he engaged in the discussion of the report of the commission on missions and governments, and when he delivered the address at the peace meeting held under the auspices of the Edinburgh Peace and Arbitration Society. During the regular session of the conference Mr. Bryan jumped on the water wagon by saying that the influence of government should everywhere be on the side of that which was best. Applying that thought to the liquor traffic, he believed the time had come when the people of Christian nations should demand that their governments should exert their influence on the side of temperance. Through their officials they might set an example which would be helpful to those working against the use of liquor, and not allow their example to support and sustain those dealing in liquor and those using it.

He then stepped into the chariot of peace and hung olive wreaths all over it. And in the great peace meeting in the afternoon he spoke most effectively of the outlook for universal peace. He had faith in the triumph of this ideal. He spoke of three great forces that meant for world-wide peace. First, the growth in education. The world was rising intellectually, and it necessarily followed that as people were more intelligent they must more and more see the folly of war. Second, the growth of the doctrine of popular government. The masses paid the taxes and furnished the men that died for the nation's mouth, but the benefits of war were not enjoyed by the masses. He would make as the third suggestion that the moral development of the world was the development of the mind were working together in this movement. The work of the missionary conference, he declared, was due to the fact that people recognized the fatherhood of God and the brotherhood of man. While Mr. Bryan received a great ovation at this meeting and the whole sentiment seemed to be in full accord with his views, the leading newspaper, the Scotsman, said editorially:

## Opinion of Scotsman.

"Bryan preached eloquently yesterday on the wickedness of Christian nations going to war, and the blessedness of the policy of committing all international quarrels to an impartial tribunal for examination and adjudication. He would preach to willing ears if he were able in the first place to show that his ideas are capable of being realized in the present state of the world. But he is bound to offer proof of the kind before launching into commendations of arbitration as the infallible and universal remedy for war. He would not require to be told how evil and wasteful a thing war is. None know better than he. He would not require to be told how burdensome is the burden of armaments upon trade and national prosperity. The fact remains that these armaments are the chief practical guarantee of peace in Christendom. War rather than the increased stability of civilized institutions and the spread of good will, more pathetic than it is splendid. That church was not co-operating with them, but they could compel them to co-operate with them if they set their minds to it. Would they wait for the Roman Catholic church to lead, or would they not take the lead themselves, and go to them? The Roman Catholics would never come to them until they went to the Roman Catholics. He has learned the lesson of aloofness. Let them treat the Roman Catholics always as Christians, and believe they were true and sincere Christians until they proved to them they were otherwise. In Roman Catholic countries, especially, let them always preach constructive truth, and not destructive. If they had got the truth, they did not need to begin by demolishing their neighbor's walls in order to build their own. Let them be sure they had got an intelligent grasp of the Catholic faith, polity, and methods before they talked publicly about them. Let them be sure they had got the most serious of all sins—slandering another church—slandering was always an error in the eyes of the right, but for one church to go through ignorance of the faith of another church, and then to slander another was a double sin. They must never frame an indictment against the whole church any more than against a whole people. There were occasions when they must fight the Roman Catholic Church. He had been in such fights. But let them remember that fighting was one of the elements in the promotion of co-operation and Christian unity. If they were to fight, let them fight like Christian gentlemen."

## As to Peace Commission.

The cable brings the news that the house of representatives has passed a resolution for the appointment, by the president, of a commission of five to confer with foreign governments on the subject of world-wide peace, and that it had been suggested that Colonel Roosevelt should be the head of this commission.



PRINCE STREET  
EDINBURGH.

OLD MARKET CROSS.

But Professor Patterson, when he offered the peace resolution at the meeting where Mr. Bryan spoke, closed his remarks by saying that the acceptance of the resolution would mean the end of modern worship of dreadnoughts and long distance guns, and they would hear not a single word more about the new American heresy, popularly called the "big stick" doctrine. While Professor Patterson spoke those words I could see Mr. Roosevelt, as the head of the peace committee proposed by the house resolution, offering the olive branch with the left hand, but the fellow who raised the olive branch would certainly send a gleaming double row of teeth and the right hand of the colonel would produce the "big stick" he had been sending behind him all the time. In dealing with some nations and some situations, the "big stick" will ever be a powerful persuader for the acceptance of the olive branch. With Mr. Bryan here, it would have been interesting had Mr. Roosevelt been able to remain as a delegate.

## Bishop Brent Sentential.

Bishop Brent of the Protestant Episcopal church of the United States, and bishop of that church in the Philippines, made one of the most sensational speeches of the conferences, in which he said he wanted to speak of an extremely difficult thing. There was a great and venerable Christian church sitting apart in an aloofness today, more pathetic than it was splendid. That church was not co-operating with them, but they could compel them to co-operate with them if they set their minds to it. Would they wait for the Roman Catholic church to lead, or would they not take the lead themselves, and go to them? The Roman Catholics would never come to them until they went to the Roman Catholics. He has learned the lesson of aloofness. Let them treat the Roman Catholics always as Christians, and believe they were true and sincere Christians until they proved to them they were otherwise. In Roman Catholic countries, especially, let them always preach constructive truth, and not destructive. If they had got the truth, they did not need to begin by demolishing their neighbor's walls in order to build their own. Let them be sure they had got an intelligent grasp of the Catholic faith, polity, and methods before they talked publicly about them. Let them be sure they had got the most serious of all sins—slandering another church—slandering was always an error in the eyes of the right, but for one church to go through ignorance of the faith of another church, and then to slander another was a double sin. They must never frame an indictment against the whole church any more than against a whole people. There were occasions when they must fight the Roman Catholic Church. He had been in such fights. But let them remember that fighting was one of the elements in the promotion of co-operation and Christian unity. If they were to fight, let them fight like Christian gentlemen."

## Last Day American Day.

The last day, though, was American day, and no one could expect a crowd to a higher pitch of interest and bubbling-over enthusiasm than J. Campbell White, who will be remembered by the citizens of Portland and other western cities as the central figure of the public meetings recently held by the laymen of the conference. First—Fully define the task that confronts the church. He declared that the task was given to the laity of the churches that only one-fourth of the work that ought to be

## American Churches Ready.

Following this speech, the Rev. William H. Roberts of the federal council of the Christian church in America, said that the American churches were ready for this committee, or any similar organization which might be constituted. But American Christians were not ready to apologize for the Protestant church nor to surrender the blood-bought results of the Protestant Reformation. Many Christians believed that denominational churches had been highly useful and could be utilized for the welfare of men, and when he gave it to the cause of missions he gave himself.

The whole trend of the day's debate was toward the home church was not only of the need of the field, but also the ability of the home church to meet the need.

## What Will Result.

I cannot undertake to sum up the results of the conference in a few sentences. Indeed, in many respects, I am standing in the better understanding between the workers in the different churches and in a much closer union in the work of these same churches. It may result in the organic union of some of the smaller denominations that have not very little that keeps them apart.

## Many Men Who Have a World Reputation.

Many men who have a world reputation in public affairs, outside of church and missionary work, have engaged in the activities of the conference and have spoken fully of its value and practical usefulness. The Hon. Seth Low, ex-mayor, New York and Brooklyn, stated in the course of a conversation that the most remarkable gathering he had ever attended. The only other conference to which he could compare it was the first International Conference of Peace at The Hague, to which he was a delegate from the United States. At The Hague the Christians from all parts of the world were assembled, also for a noble object. They differed in many respects, but the conference must be far reaching and abiding in drawing together in some form of real

## Great Good Accomplished.

A reporter put another great feature of the conference in the following light: "Whatever other good this conference will do, it has at least given the laity a new place in the common consciousness of the common man such as they never had before. The spectacle presented by the conference, the meetings growing larger day by day, the three great halls in the city being night after night filled simultaneously, the impression made by seeing and hearing some of the ablest and keenest brains in the world set themselves to solve the question of how to make the Christian ideal operative throughout the whole world; the way in which the public press reflected the aroused interest—all that has brought home to the man in the street the fact that the greatest uplift in the world today is the work of Christian missions. For commerce and national expansion represent but the impact of self-seeking on a lower range, but the impact of Christianity is the impact of self-sacrifice, of sympathy, of healing—the working of that which is highest in man."

done was being done, that the pledges were easily obtained from all the churches to quadruple their giving. Second—Undertake the whole movement with only a part of it. Third—Deal with communities as a unit and not with individual churches. Fourth—Devise and work plans that will reach the whole membership of the church. Fifth—Lay upon the laymen their responsibility of giving not only their money, but their time, their personality, to the work of missions.

The last point was in line with a New Yorker, who said he believed the missionary campaign demanded the same sort of watchword that the highway robber had. "Your money or your life." He believed that all should give either money or service, which was life.

## Level-headed Layman Declared.

When he earned \$50 by honest toil it represented as much of himself—his life—as when he gave it to the cause of missions he gave himself.

## What Will Result.

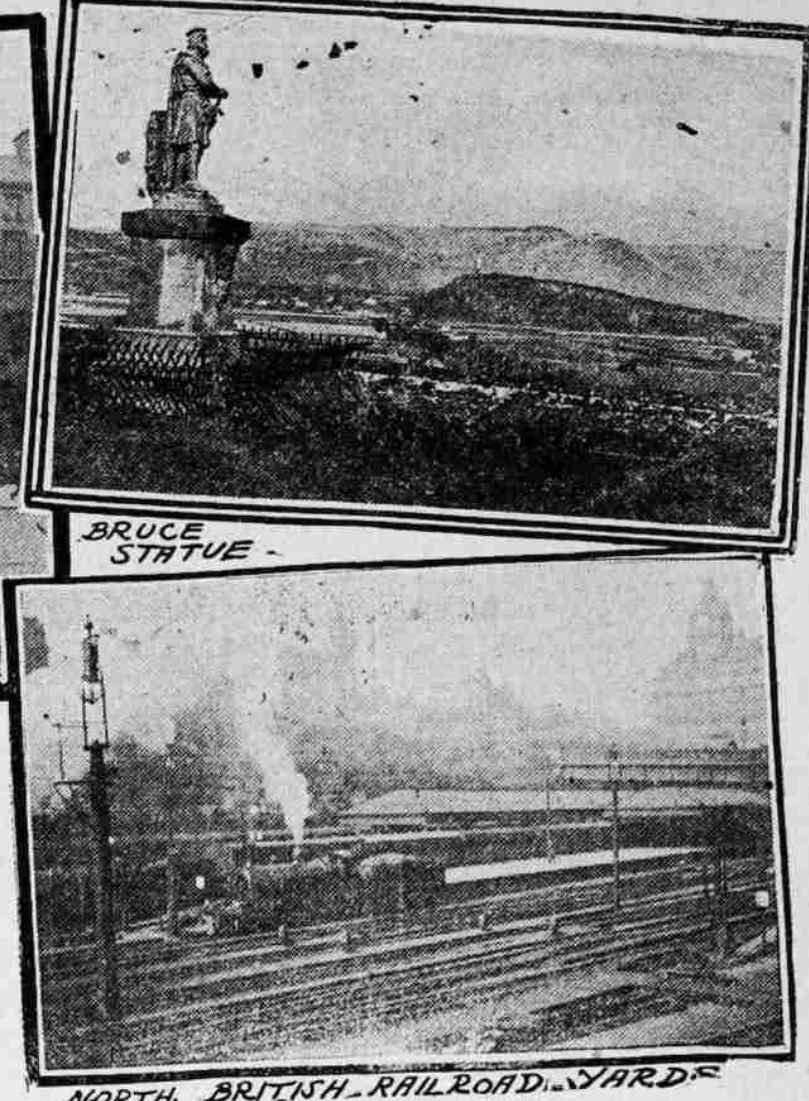
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BRUCE  
STATUE.

NORTH BRITISH RAILROAD YARDS.

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## Sunday Services in Salt Lake Churches

CORDIAL WELCOME TO ALL SERVICES EXTENDED TO ALL.

- Catholic.**  
ST. MARY'S CATHEDRAL—Corner of South Temple and R streets. Rev. Father Scanlon, pastor. Masses, 8, 9 and 11 o'clock; vespers, 7:30 p. m.  
ST. PATRICK'S CHAPEL—Fourth South, between Fourth and Fifth West. Mass at 10 a. m.  
**Presbyterian.**  
FIRST PRESBYTERIAN—Corner of South Temple and C streets. William M. Paden, D. D., pastor. Morning service at 11 o'clock; sermon by Rev. Paul T. Sutphen of Cleveland, O. No evening service.  
WESTMINSTER PRESBYTERIAN—Corner Second West and Fifth South. Charles C. McIntyre, pastor. Morning service, 11 o'clock. Evening service, 7:45 o'clock.  
THIRD PRESBYTERIAN—Corner of Eleventh East and Eleventh South. House car. Morning service at 11 o'clock.  
**Episcopal.**  
ST. MARK'S CATHEDRAL—East First South, between Second and Third East streets. Franklin S. Spaulding, D. D., bishop; Samuel R. Colladay, dean. Services today, 7:30 a. m.; holy communion, 11 a. m. Evening prayer at 8 o'clock.  
ST. PAUL'S—Main and Fourth South streets. Charles E. Perkins, rector. Holy communion at 8 a. m. Morning prayer and sermon at 11 o'clock. No evening services during July and August.  
Halle Foster Sutherland will sing "Comfort Ye My People" at the morning service at St. Paul's Episcopal church, Sunday morning. This solo is the latest composition of her brother, Willard Foster.  
ST. JOHN'S CHAPEL—Logan avenue and Ninth East street; holy communion and sermon, 11 o'clock.  
ST. PETER'S CHAPEL—657 North Second West street. Holy communion, 11 a. m. Evening prayer and sermon, 7:30 o'clock.  
**Methodist.**  
FIRST METHODIST—Corner Second East and Second South streets; Leon L. Looftbour, temporary pastor. Morning service, 10:45. Evening service, 7:45 o'clock.  
LIFE METHODIST—Ninth East and First South streets. David W. Crane, pastor. Morning service at 11 o'clock. Evangelistic services at 3 p. m.  
LIBERTY PARK METHODIST—Corner Ninth South and Eighth East streets; R. M. Craven, pastor. Morning service at 11 o'clock. Evening service at 8 o'clock.  
SECOND METHODIST—Corner Fourth East and Galena streets; H. J. Hansen, pastor. Evening service, 8 o'clock.  
HEATH METHODIST—Third South near Eighth West; H. J. Hansen, pastor. Preaching at 11 a. m. and 7:30 p. m.  
NORWEGIAN-DANISH METHODIST—523 South Fourth East. Preaching at 3 p. m. Scandinavian people cordially invited.  
**Baptist.**  
IMMANUEL CHURCH—Third South and Seventh East; Louis S. Bowerman, pastor. R. A. Lunsford, associate pastor. Morning service, 11 o'clock. Evening service, 8 o'clock.  
BURLINGTON MISSION—F. J. Lucas, superintendent. Morning, 1:15 o'clock. Blue school. President, James A. Smith of the Utah Baptist state convention will preach at 8 p. m.  
RIO GRANDE MISSION—Frieda Dressel, superintendent. Bible school, 12:30 p. m.  
**Congregational.**  
PHILLIPS CONGREGATIONAL—Cor-

ner Sixth South and Seventh East. C. H. Venable will preach at 11 a. m. and 7:45 p. m.

**Lutheran.**  
GERMAN ST. JOHN'S CHURCH—Seventh South and State streets; William J. Lankow, pastor. Morning service, 10:30 o'clock.  
DANISH LUTHERAN—First Avenue and E street; Harald Jensen, pastor. High mass service at 11 a. m.; evening service, 8 p. m.  
NORWEGIAN LUTHERAN—456 South Fourth East street; Kr. Kvamme, pastor. Morning service, 11 o'clock.  
ENGLISH LUTHERAN—Holy Trinity church, 356 South Fourth East street; P. W. Burd, pastor. Services at 11 o'clock a. m.  
SWEDISH LUTHERAN—Second South and Fourth East. Services 11 a. m. and 8 p. m.  
**Scientist.**  
FIRST CHURCH—336 E. Third South street. Church services at 11 a. m. and 8 p. m.  
SECOND CHURCH—Unity hall, 133 Second East street. Services at 11 a. m. Subject, "Love."  
**Adventist.**  
ADVENTIST—Gospel tent, Postoffice place; E. W. Wolfe, pastor. Subject, evening, "Seven Reasons for Sunday Keeping Examined."  
**Christian.**  
CENTRAL CHURCH—Corner Fourth South and Third East streets. Charles R. Neel, pastor. Services at 11 a. m. Subject, "The Best of All Christian Endeavor, 7 to 8 p. m."

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# Missionary Work in the Far East

By D. V. FRANCIS

By Leased Wire to The Tribune.

NEW YORK, July 30.—No phase of the religious movement of the world is so hotly lived into just now as the missionary work being done all over the world, more especially in the far east. Since the Protestant churches took up the work of the evangelization of the world there has never perhaps been a time when foreign missions have engaged so large a share of the attention of the churches. Among the delegates to the recent world's missionary conference at Edinburgh was Bishop Herbert Roots of the United States, who has been stationed in China for fourteen years, is now here and will remain in this country for several months to attend the general convention of Protestant Episcopal missions to be held in Cincinnati in the latter part of October. In speaking of present conditions in China Bishop Roots said that in his opinion the evanescent of resentment in China against the foreign invasion are due to the growth of a national and patriotic spirit. "The Chinese realize their weakness when it comes to the war with the foreign nations," said he, "and for this reason they view the foreign invasion with suspicion. The recent trouble in Changsha, the capital of Hunan province, was not caused by resentment against foreigner. Famine conditions formed the primary reason and a second cause was industrial trouble among native builders. Some outside builders came to construct houses at Changsha, and the local men didn't like the idea."

"In my opinion, the Chinese govern-

ment itself is almost at a standstill now as regards progress. The recent seems to be at a loss as to how affairs should be conducted and is having the rulings of the late King Chi Tung reprinted and is reading them up. Yuan Shih Kai is undoubtedly the strongest statesman in China today, although not in good political standing just now. Despite many unfortunate drawbacks China is developing rapidly and the natives are displaying a fairly good spirit toward Christian missionaries." Bishop Roots left Hankow on May 20, bound for the conference, and seventeen days later was in London. This trip, which included a stop of two days at Peking and one at Moscow, he believes to be pretty near a record.

## Striking Coincidence.

By a striking coincidence, while the British parliament was looking for the first time at the coronation declaration in its new form, the Roman Catholics were consecrating, with imposing ceremony, the first cathedral that they have had in London since the reformation. Fanatics may see in this function a dire portent, but the vast mass of English people behold it unmoved, and the majority can even bring themselves to extend a kindly sympathy to the great efforts and sacrifices by which toward Christians fellow subjects have brought this great work to its conclusion. The "no-popery" spirit, by which England was dominated—not without reason—for two hundred years after the reformation, has died, and the causes from which it sprang, the sectarian passions, jealousies and fears of the seventeenth century have happily

passed away—not from England alone, but from all the world.

## Queer Ideas of America.

They have some queer ideas of America on the other side of the world. An English paper recently spoke of "Dr. Aked, of Mr. Rockefeller's chapel, New York." The Fifth Avenue Baptist church, of which Dr. Aked is pastor, is one of the largest churches in the United States.

## Referring to its recent observations.

Referring to its recent observations with regard to long pastorate, and the qualifications on the part of the minister which contribute to make such pastorate possible, the Examiner (Baptist) points out that "the church has a share, and a very important share, in the matter. Some churches seem to be constitutionally restless. They are never satisfied with things as they are. They worry one pastor out of the field, and before his successor is fairly settled in his place they begin an unhallowed process of unsettlement again. But let them remember that fair is a procession, rather than a settled ministry."

## Rolling Stones Against Their Will.

"The pastors of these restless churches are 'rolling stones' against their will. Doubtless the fault is sometimes theirs that they stay, is so brief; they haven't 'staying power'; but this cannot be true in every case. Some of the same pastors do really become 'settled' with some less unsteady church. Or it may not be so much the fault of the church itself as of a few—perhaps only one—even of its members. Some little, peevish peculiarity in the pastor—the cut of his hair, an unfortunate gesture, his manner of dress, it may be—disturbs their equanimity, and forthwith they begin an intrigue, usually entirely contemptible, to get rid of him. Many a good man has been shooed out of a pastorate by a handful of dissatisfied members, who had been able to remain, would have proved a treasure to the church and a blessing to the community. Very often it is the pastor who should remain and the intriguers who should be shouldered out, or, at least, elbowed into a corner and left there to skulk over defeated machinations."

## Round Pegs in Square Holes.

"Now, we are not at all disposed to put all the blame upon the churches for the short pastorate. Round pegs get into square holes, and there can be no real comfort or success till the mistake is rectified. But that a goodly share of the trouble does rest with the church in far too many cases is a fact too well known for gainsaying. Then, too, many churches are at fault in fail-

ing to give their pastor a reasonable salary, or in not insisting that he should be properly paid. It is stipulated salary. If, then, these things be so, it should be the aim of every church to retain as long as possible the services of its pastor, that he and they may grow together in friendship, help, fulness, and power. Ignoring small causes of offense, let both 'bear and forbear' during the earlier years, till the pastoral bond be cemented too strongly to be easily severed. There is great gain in a stable ministry and a loyal flock."

## Against Sensational Pictures.

A state-wide movement to prevent the exhibition of moving pictures of "immoral" scenes has been started by the Christian Endeavor union of Missouri. The crusade embraces all films which depict what are called demoralizing scenes, and ranges from elopements to robberies and prize fights. It is proposed to put the ban on spooning scenes and any film that depicts in any way the life of the married. The Congress of St. Louis Societies of Christian Endeavor provided for the exhibition of a committee of five to carry on the fight here.

## The Committee waited upon the mayor.

The committee waited upon the mayor and the police board, and asked that an ordinance be passed prohibiting the exhibition of pictures considered objectionable. The exhibition against prize-ring pictures was started by Secretary Shaw of the United Society of Christian Endeavor, said State President of Eureka, Mo. "The St. Louis societies have determined to make the agitation a little stronger. Ordinances similar to the one proposed here have been introduced in Kansas City and St. Joseph, and the bill in Kansas City was passed by the police board. The Christian Unity Foundation has just been incorporated by twenty-four men, all members of the Protestant Episcopal church, twelve lay and twelve clerical. The foundation is engaged in welding all Christian denominations into one organic religious body. The second paragraph of the articles of incorporation

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